

CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

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THE CHRISTIAN REPOSITORY

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EXPLORING TOUR.

The American Missionary Register for February, gives a part of the journal of the Rev. Mr. Giddings, on his exploring tour among the Western Indians. He left St. Louis April 22; having made an agreement with Major O'Fallon, to travel with him from Chariton to Council Bluffs. May 15, they left Chariton and arrived at Council Bluffs, on the 26th—The object of the tour, was the selection of a site for a large Missionary establishment, in the vicinity of the last mentioned place. [B. Rec.]

Arrival at Council Bluffs—May 27, 1822

The Fort is situated in lat. 42 deg 31 min N. on the Bluffs, about 140 feet above the river—From the fort you have an extensive view of the river for many miles above and below. A second bluff appears on the west, at the distance of about half a mile, between which and the fort, there is a most beautiful level, of a rich soil, extending about three miles North and South. The interval on the Missouri opposite the Council Bluffs, is about five miles wide, and continues about the same width for many miles below; but as you ascend the river, the vale widens for about ten miles, when it is about twelve miles wide. There are many lakes and ponds, which contain, during the summer, an abundant supply of wild fowl and fish. Near the garrison there are about 500 acres of land under cultivation, and worked by the soldiers. Heavy rains fall almost every day, and the low land on the streams though the whole country is inundated. Spent the week in exploring the country in the vicinity of the garrison, and in collecting information concerning the Indians. Those who were at Washington last winter, returned in health, much pleased with their journey. On Saturday I was informed that the presents for the Indians would not arrive before the 25th of June.

Interview with the Otto tribe.

June 9—Heard that the Otto tribe of Indians were within twelve miles of the garrison, returning from a hunting expedition. I went to see them on the tenth but found that their chief was not in the company. Several of the Indians, who had considerable influence, I found favourably inclined towards the object of my mission.

Arrival at the Mahaw village.

June 15—We continued our journey, and after wading and swimming several creeks, and repeatedly miring our horses, we arrived, about four o'clock, at the Mahaw village. This village is situated on the bank of the Elkhorn, on a high prairie, surrounded by a beautiful and rich country, but destitute of timber, excepting a small quantity on the margin of the river.

Interview with the Chiefs.

Towards evening I explained to the chiefs the object of the society and of my visit. I endeavoured to show them the benefit of civil and religious institutions; of learning and the arts; and enforced their importance by such arguments as I considered best calculated to carry conviction to their minds. I requested them to consider duly the proposition I had made, and then give me an answer.

I was kindly received and invited to four feasts within an hour. These feasts are considered as the highest honour that can be conferred on a stranger.

Population of the Village.

This village contains about thirty-seven earth lodges, and seventy skin lodges. Each earth lodge is computed to contain five persons, capable of bearing arms; and these are to the other souls inhabiting the lodge, as one to five. It is calculated that only one half of the nation have earth lodges. This calculation will give 370 warriors and

1850 souls. I think the calculation is too great for the warriors, and not large enough for the others; for reasons which I may hereafter assign.

Final interview with the Chiefs.

June 17—This morning I heard the result of the deliberations of the Mahaw chiefs, which was as follows. Big Elk the principal chief spoke for the whole:

"Father,—Your propositions are all good, and for my benefit, and no doubt, that of my people. There is no reason why I should reject them. Father, the Americans are very kind, and have pity on us—they often give me a knife, and powder, and tobacco, for which I do not trade nor give any skins. I am convinced the Great Spirit has done more for the white man than he has for the red man. I think he is truly with the white man; and I sometimes think that the white man is the Great Spirit himself, and that there is no other; for every thing I use and wear, comes from the white man. He can do every thing. I sometimes think that what we call the Great Spirit, and our worship is a deception; for we gain nothing by it. Father, the white man is wise and great, but we are poor and ignorant. I am like a dog running over the prairie. You see how poor and miserable my people are. We have little to eat, and are almost naked. You offer to teach us and make us wise. It is all good. You see how poor our women are—how small their arms—they work hard. To see a plough with a horse on our prairie would look well; it would look as if we might live."

"But, Father, I doubt we could not learn. I think the Indian can never learn to live like the white man. Should a family come and live with us as you propose, I fear for them, for some of my young men have no ears, would not listen to Council. I fear they would steal and run away, and I should be blamed. I fear war parties would come and cut them off with our children. The white people are so numerous, I fear they will come and kill all the game. What you tell us concerning buffalo, elk and deer becoming scarce is true. They are almost gone. But there are a few left. My good Father, have pity on me a few years, and let me follow the buffalo. My children will want you to instruct them when I am old or dead. They will have no game. Come and teach them."

I stated to him that the family of missionaries would not be permitted to hunt the buffalo, and that we did not wish to prevent him nor his people from hunting as long as there was game; but to teach them how they might live when game was gone. I observed that it was necessary that their children should be taught when young, that they might provide for themselves when game was no more, and for their parents when old. He then told me he was satisfied, (his fears were removed,) and what I said concerning instructing their children when young was a new idea, one he never thought of before. He said it was an important idea, and he would consider on it—After about half an hour's deliberation and conversation with his people, he said "if you establish a school in a safe place near the fort, I may send some scholars, and many of my people will send." He assured me of his friendship to the whites, and that his nation had never injured them; that he always desired to live in peace with them, and should such a family come into the country as I proposed, it would afford him pleasure to do them good.

Arrival at the Grand Pawnee Village.

June 18—After riding about 30 miles through the bottom of the loup fork of Platt, and swimming two creeks, we arrived at the grand Pawnee village about 5 o'clock. Many ran out to meet us. They welcomed us to their village and testified as much joy as if their children or friends, after a long absence, had returned. Numerous feasts were immediately prepared, and we invited to partake. I found their customs and manner of cooking the same as among the Mahaw tribe. On entering the village I was invited to the lodge of

Sara Terhsh, or bad chief. He was at Washington last winter, and has the greatest influence with the nation, though his brother Long Hair claims the superiority, and formerly ruled them at his pleasure. My host, on learning that I wished to hold a talk with the principal men of the nation, and understanding something of my object, requested me to explain fully my object to him and assured me he would lay it before the council of his nation. After a little reflection, knowing him to be the most intelligent man in his tribe, and the most friendly to the Americans, I made to him a full statement of the object and wishes of the Society. I did the same to several other chiefs; and to Ksh ka a-pa the chief of the Pawnee republics.

Visit to the Pawnee Loups.

June 19—While the chiefs of the grand Pawnee republics were in council, deliberating upon the propositions which I had made, I rode to the village of the Pawnee Loups, and held a council with them. *Ar-ke-to-wa-hoo* one of the chiefs who visited Washington, is the man of the most influence. He immediately recognized me, and told me he heard me preach at St. Louis. He is a very polite and intelligent man, about thirty years of age. His father is the principal chief; but never does any thing without consulting his son, whose advice he follows. After the chiefs had deliberated about two hours, they returned me the following reply, through the young chief.

"Brother,—I saw you at St. Louis, and heard your talk. I saw many good men when I was in the States. Some of them talked of coming to see us. I thought they would not come, the distance is so great. You have come, and my heart is glad. I now think that I and my people shall not always be ignorant and miserable, and that we shall no more want knives when my people learn to make them. When I first went into the States I saw so many white men who had a different smell from the red men, different customs, and different food, that I was sick. I soon became accustomed to them, and love them. I wish to become more acquainted with them. If you establish a school, and any of the other nations send, we will send some children; and when our people understand it they will send many. We would be glad to have the Society place a school near our village. We would protect it when we are at home; but we are absent many moons hunting buffalo. We fear that the Seux would kill them and our children. We think it would be safe near the fort and trading house."

Return to the Grand Pawnee Village.

After much more conversation with the young chief, which resulted in the same answer in substance, I returned to the grand Pawnee village. I soon learned that the chief had faithfully communicated the objects of the Society to the council, and that the chiefs and old men had been deliberating most of the day. Towards evening the chief informed me he was ready to give me the answer of the head men of his nation. He then addressed me as follows:

"Brother,—We thank our white brothers for their kindness. We believe the great Father of life has placed the white men near himself and the red men far behind. The white men are great and wise before us, because the Father of light hath made them so. He has made the white men to be white, and the red men to be red. The white man is as the Great Spirit made him, so is the red man. The white man has one medicine,* the red man another. We believe the Father of life intended the white man should be wise, and read, and write, make guns, axes, and knives; and intended the red man should be ignorant and follow the buffalo. He has made us equal in some things, but we are poor and miserable when compared

with the white men. Why should we throw away the medicine which the Father of life has given us, and take that of the white man. We fear he would be angry, and send pestilence and destroy us.

"Brother,—I will now give you my own opinion. I think it would be a good thing for our children, to learn to make axes, hoes, and guns, and cloth, and to learn to cultivate the earth, and to read and write, if it was not medicine. After what I have seen of the Americans in the States, and the kindness they have shown me, I shall always respect, and love them. I love two roads—the one from the trading house to our village, in which the Americans bring us goods; the other is from our village to where we get buffalo and horses."

I tried in vain to convince him that learning to read and write was not medicine.

I asked the chief of the Pawnee republics what he thought of the subject, and whether he thought any of his people would send to school. He informed me he thought it impossible for an Indian to learn like a white man, but that he should have no objection to try. He said "should I send my children to school, all my people would. I may send one at first."

The distance from the garrison to the Mahaw village, is about 75 miles West, 35 deg N. From the fort to the Otto village is about 25 miles W. 30 deg S. on the south side of the river Platt.

The condition of the Otto and Mahaw tribes is much more wretched than that of the Pawnees. They have been reduced in numbers and discouraged by repeated wars. There is a great scarcity of game in the country where they live; and when they go from two to three hundred miles west for buffalo, they meet with more powerful tribes, on whose faith and promises they cannot rely. They raise some corn, but not half sufficient to support them. The consequence is, that when they are prohibited from hunting by their more powerful neighbours, or when they do not succeed in finding game, they are reduced almost to a state of starvation, as was the case when I visited them. They often subsist, for months, on roots which they dig from the earth, with very little meat which they occasionally obtain from the chase. They are very fond of ardent spirits, and possessing nothing they will not give in exchange for it. They have a large number of horses, and never travel far from their village on foot. They feel themselves inferior in numbers to the surrounding tribes, and are disheartened, and sunk down into inactivity and idleness.

The Pawnees are more industrious and enterprising, are better supplied with provisions, and have more national pride than the other tribes around them. They are also much more superstitious. Every family possesses a number of horses and mules, and some an hundred or more. These animals, to prevent them from being stolen, are carefully guarded through the day, and at night, are put into an enclosure within a few feet of their owners' lodge. The Pawnees raise but very few horses. They supply themselves, either by stealing from the Spaniards, or by purchasing from the tribes on the borders of the Spanish territory. The men generally take care of their horses through the season in which the women are raising corn. At other seasons, and when travelling, the care of them devolves upon the women. The population of the Pawnee tribe is generally estimated at 10,000 souls. The estimate I apprehend, is too great by at least 1000. Few old persons are to be found in either of the villages; but the children and youth are numerous. The only domestic animals they have are horses, mules, and dogs.

A true bill had been found by the Middleton (Eng.) Grand Jury, against the publisher of "Byron's Vision of Judgment" for a blasphemous libel contained in that infamous work, and it is mentioned that the laws would be enforced against his lordship if he did not keep out of the way, his rank as a nobleman and poet notwithstanding.

* The Indian term for medicine is used to signify any particular manner of life, religious ceremonies and worship, any thing strange or unusual, every thing above their comprehensions, and every thing administered to the sick.

From the *Missionary Herald*.

CEYLON — BATTICOTTA

Extracts from the journal of Mr. Meigs.

August 22, 1820. The only Saviour which the heathen, so far as I can learn, have any idea of, is good works, or alms deeds. By performing a few deeds of charity; by building a temple or rest-house; by digging a well or tank for the public benefit;—they think they shall make sure of happiness after death, which they imagine will consist in being born again in the condition of a great and rich man. I often spend much time in showing the impossibility of going to heaven by what they call goods works, & they appear, for the time, to be convinced, that they can do no more than their duty. But the very next time I inquire of them how they expect to go to heaven, they will give me the same answer; so firmly is the notion of merit riveted in their minds.

How the peculiarities of Christianity are received.

Oct. 29. I had occasion to observe this afternoon, that Christ is "a stone of stumbling and rock of offence," as well to the heathen, as to many in Christian lands. When I converse with sensible heathens, on most of the great truths of revelation, which are not peculiar to Christianity, they usually assent to the truth of them; and often manifest high approbation. But as soon as I speak of Jesus Christ as the Son of God, and the only Saviour of sinners, many of them will immediately manifest strong displeasure. One man, with whom I have frequently conversed, who commonly attends worship with us on the Sabbath, and who has obtained considerable knowledge of Christianity, said to me this afternoon: "Your religion is very high and very excellent. It teaches us the character of the true God, and reveals to us his holy law. It tells us about the creation of the world; the fall of man; the deluge, &c. It also makes known to us the world to come. All this is excellent. But on the other hand, you tell us about that Jesus Christ, who was born of a woman, and in a stable, laid in a manger, and finally crucified; this is mean and low. When you tell me about the true God, I like to hear your conversation; but when you tell me about Jesus Christ, I am much displeased. I wish not to hear it. I shall never believe on him."

Island of Caradive.

Some time in June, Mr. Meigs visited Caradive, an island west of Batticotta. He was accompanied by Gabriel Tissera.

After leaving the mission house, our road, for the first mile, lay through the paddy fields. We then entered an open plain, skirting the sea shore. As this plain is less elevated than is usual, the grass remains upon it, after it is dried up on land further from the sea. During the dry season, therefore, large numbers of cattle and sheep may be seen grazing upon this plain every day. We passed about a mile along the shore, when we came to the fording place, which leads to the island of Caradive. Across this ford, which is more than a mile in width, one may pass with ease, during the dry season, except when the tide is driven in by a strong wind.

Mr. Meigs gives a detailed account of his labours for the good of these Islanders. We make one or two extracts respecting them.

I took some pains to ascertain what number of the people can read, either on the oral, or in printed books. From all I heard and saw, I was led to conclude that only a small part of the whole population can read intelligibly. I found one man, who could repeat very correctly a small catechism, which he learned while a boy, when the Dutch held the island. He could, also, repeat the Lord's prayer and most of the commandments. I asked him, if he thought they were the commandments of God. He replied in the affirmative. "Well, do you practise according to your belief?" "No," he replied, "I have not heard much about these things since I was a boy. My neighbours and relatives are all heathens, and so am I: how can I be a Christian here alone?" I endeavoured to show him his obligations to follow the dictates of his conscience, and not to go with the multitude to do evil; also, that he must have much to answer for at the day of judgment, in consequence of the light he had enjoyed. Doubtless there are numbers of men in his situation, who have light enough to see the wickedness and absurdity of their own superstitions, but do not possess sufficient resolution to forsake their heathen neighbours and relations.

Singular Fact.

Nov. 18. In our place of worship to-day, we read the History of Joseph and his brethren to the people. They appeared much interested in the narrative. It is worthy of notice, that many of the heathen, who have never seen the Bible, are intimately acquainted with this Scripture history. They often see it acted before them as a dramatic performance; and it is universally admitted as a very interesting and instructive story. It was copied from the Bible, and put into the form of a play, I believe, by a Roman Catholic.

CHEROKEES OF THE ARKANSAW

Dwight — *Journal of the Mission*.

The journal states, that within four miles of the station there are hundreds of acres of prairie land, from which excellent hay may be obtained to the amount of one ton from the acre.

July 20. Ta kau-to-caagh, the war chief, called with a paper for us to read, that it might be interpreted to him. It was a Circular from Major Gen. Gaines, commander of the western division of the U. States army. The Circular was issued by direction of the President, and sent to each of the chiefs of the Cherokee and Osage nations, requiring them forthwith to bury the hatchet, and be at peace; and declaring that the government of the United States would permit them to spill the blood of each other no longer.

August 12. Heard the result of the Peace Talk between the Cherokees and Osages. The long and bloody war between them has at length terminated. The chain of peace is made bright and riveted upon them; and the friendly pipe is smoked by them in harmony. They agree to bury the hatchet and live together as brothers, on condition of a restoration of prisoners by the Cherokees, and the payment of \$300 as damages by the Osages. The U. States are the third party in the engagement.

Reflections on the past.

Sept. 4. Two years since, we endeavoured to consecrate this place to the Lord and King of Zion. Various have been the dealings of God with us; but goodness and mercy have marked all his footsteps. Various have been the hindrances in our way, and various and numerous have been our trials and difficulties; yet are we all sustained, and have been enabled to bring forward the establishment commenced here, further and faster in its external form, than we expected to do.

Afflicting Procrastination.

Sept. 25. Mr. Washburn rode out in the morning with an Interpreter to a village in the neighbourhood, in order to have some conversation with the people. He had an interview with several aged men, some of whom appeared desirous of instruction in things pertaining to a future state; others waved the subject, and said they were like the sun, "away down," (pointing to the sun just above the horizon,) and it was too late for them to think about such things. They are indeed like the setting sun, but without any rays of light to dispel the darkness of the tomb.

INSERTED BY REQUEST.

Extract from *Benezet's Preface to the Plain Path to Christian Perfection*.

Amongst the many instances tending to prove the universal operation of divine grace on the human heart a particular one appeared some years ago, among a number of Indians in the province of Pennsylvania. These people were very earnest for the promotion of piety among themselves, which they apprehended to be the effect of an inward work, whereby the heart became changed from bad to good. When they were solicited to join other Indians in the war against the English, they absolutely refused, whatever might be the consequence to themselves, even if the fighting Indians should make slaves, or as they expressed it, *negroes* of them, rendering this reason for it, that when God made men, he did not intend they should hurt or kill one another. Upon being further conversed with respecting their religious prospect, he who had been the principal instrument in raising them to a sense of good, gave in substance, the following account. That being by a particular provi-

* In this disposition they have continued for about thirty years, notwithstanding the ill treatment they have received from Indians and others; more especially of late that they have been pillaged, their settlements at three towns broken up, and they carried away captives towards Canada. Those Indians who carried them away, giving as a reason for this violence, that they were in their way, and a great obstruction to them when going to war. See the Pennsylvania Packet, for December 22, 1781.

dence brought under difficulty and sorrow, he was led into a deeper consideration of the state of things in the world; when seeing the folly and wickedness which prevailed amongst men, his sorrows increased. Nevertheless, being impressed with a belief that there was a great power, who had created all things, his mind was turned from beholding this lower world, to look towards him who had created it, and strong desires were begot in his heart for a further knowledge of his Creator. He was then made sensible, that evil not only prevailed in the world, but that he himself partook much of its baneful influence, and he at last found his own heart was bad and hard. Upon this, great dejection and trouble seized his mind, with an inquiry, what would become of his soul? In this situation he cried unto that powerful Being who he was sensible had made the heart of man; and after a long time of sorrow and perseverance in seeking for help, God was pleased to reveal himself to his mind, and to put his goodness in his heart:—He found he was, as he expressed it, raised above himself and above the world, and felt that his heart had undergone some great change; the hardness and badness he had so long groaned under, was taken away, it was now become soft and good; he found so much love to prevail in it, to all men, that he thought he could bear with their revilings and abuses without resentment; appearing sensible, that as the hearts of all men were bad and hard, till God made them good, the ill usage he received from them, proceeded from the same evil seed under which he himself had so long groaned. This sense of the corruption of human nature, accompanied with a constant application to his Maker, to take away the darkness and hardness of the heart, and make it soft and good, was what he called religion; and what, upon feeling the power of God to his comfort, he was concerned to exhort his brethren to seek the experience of, in themselves. And further said, that under this dispensation he was made sensible, the spirit of religion was a spirit of love, which led those who obeyed it, into love to all men; but that men not keeping to this spirit of love, an opposite spirit got entrance in their hearts; that it was from hence all those disorders arose which so much prevailed amongst men. He was also sensible there was still an evil spirit labouring to get the mastery in his heart; in opposition to the gospel spirit; but that those who had been visited by a power from God, and were obedient to the degree of light and love, he was pleased to favour them with, would be more and more strengthened and established therein. He had also a prospect of the necessity of that baptism of spirit and fire which the scriptures and the experience of the faithful in all ages, testify every true disciple of Christ must undergo: whereby, through mortification, and death to self, the root of sin is destroyed. This he described by the prospect he had of something, like as an outward fire would be to the natural body; which he must pass through in order to attain to that purity of heart he desired. He further observed, that whilst he was anxiously beholding this fire, he saw a very small path close to it, by walking in which, he might go round the fire, and the painful trial be avoided.—This he understood to represent the way by which those who were esteemed wise had found means to avoid that probation they ought to have passed through, and yet retained a name amongst men, as though they had been purified by it. Thus this Indian, untaught by books and unlearned in what is called divinity, through the inshining of the light of Christ on his understanding, explained the mystery of godliness in a plain and sensible manner—showing that true religion remains to be the power of God to salvation, changing and purifying the heart, and bringing it into true contrition, and bringing resignation to the will of God. This has ever been found to be the effect of its operation on all those, who by devoting themselves to God, are become the true followers and disciples of Jesus Christ.

From the *North American Review*.
Missouri River.—We now see the Missouri stretching far to the north and west, not a tributary, but in itself a principal and mighty river; not of secondary or doubtful magnitude, but beyond doubt the largest river of the known world. The Platte, the Arkansas, and other tributaries of this prodigious stream, would in the old continent be rivers of the first rate magnitude. These, with the Ohio and other eastern branches, draw off the waters of a tract of country now familiarly

designated as the "valley of the Mississippi." To ears accustomed to associate with the term *valley* the idea of "a low ground between hills," in which a few shepherds might feed their flocks, or a few tenements might find shelter from the wind and storm, this name first, applied to the country of the Mississippi, we believe, by Volney, sounds singularly large. Here in a valley, in whose fertile shades there repose more inhabitants than the United States contained at the beginning of the revolution. A valley, over which two thirds of the continent of Europe might be spread out, and hardly suffice to cover it.

We have spoken of the Missouri as the largest river known on the face of the globe. We shall be understood of course as including that part of the Mississippi, which is below its confluence, and of which the Missouri is undoubtedly the true continuation. According to the best authorities, the Missouri brings into the common channels four times as much water as the Mississippi, it is at least twice as long, and some of its principal branches are even larger than the last named stream.—The length of this majestic river from its remote sources in the Rocky mountains, to its outlet into the Gulf of Mexico, is between four and five thousand miles. During three thousand miles of this course its apparent size is hardly diminished, and even at Mandan villages Mr. Breckenridge informs us, that its full channel appeared to him not less broad or majestic than that of the Mississippi at New Orleans. Still higher up, it receives tributary branches, which might compare with the Danube or Indus in magnitude. We know of no other river which draws from such an extent of country or connects together climates so remote and dissimilar. The Amazons, formerly accounted the chief of streams, hardly exceeds three quarters of the length of the Missouri. The Macquarrie of new Holland, which from its size and distance from the sea in the direction of its course, was a few years since imagined to exceed all other rivers in extent, has since been "ridden down into bogs and morasses." There remains but one stream which, for the palm of superiority, may hereafter come into competition with the Missouri, and this is the Niger.

The following anecdote was related by Southey in his life of Wesley:

"He says that a preacher in travelling through the state of Delaware met a man on the road with whom he entered into conversation. In the course of it he inquired in a manner sometimes adopted by religious persons, 'if he knew Jesus Christ?' The man hesitated, and then replied 'he did not know where he lived.' The preacher supposing he had misunderstood, repeated the question, when the man readily replied, 'He knew no such person in those parts!' It can with difficulty be credited that an adult in a country where the rudiments of education are so universally taught; where there is scarcely a man, woman, or child of 12 years, who cannot and does not read, should be so ignorant as never to have heard the name of the Saviour of mankind!

With respect to these preachers a writer in the *Quarterly Review* observes:

"But it is not as we have already observed by the numbers of the professed Methodists alone that we must estimate the moral effect which they have produced, and are producing among Christians.—The religious ferment first excited by their preaching has extended far beyond the visible bounds of their society. It has stimulated the clergy to greater seriousness and activity in the discharge of their functions; it has set the laity on thinking for themselves; it has as an incidental consequence of the rivalry of hostile sects (roused by the phenomenon to the practice of new means of popularity) forwarded to a degree never previously contemplated, the education and religious instruction of the lower classes; it has opposed among those classes a mighty and countervailing principle to the poisonous flood of modern philosophy. It is obvious, even to a careless observer, that religion is more in the minds and mouths of men than formerly; that a greater curiosity is excited by its discussion—and amid all the vices which a long war and a luxurious capital, and a renewed intercourse with foreign nations have produced in the two extremes of such society, the majority are, on the whole, less ashamed of, and more attentive to the outward appearance of piety than they seem to have been during the preceding century."

A little boy being asked what the stars were, said, they were little gimblet holes in the sky, to let the glory thro'. Pity he were not taught better.

REVIVALS OF RELIGION.

Revivals in the Baptist Society of Wubra ham and Manison, (Mass.)

People of all ages and classes have been excited to attend meetings more frequently than usual; but to the youth, of both sexes it has been truly a day of salvation. Between 30 and 40 have manifested a hope that they have passed from death unto life, since the commencement of this revival; and some are still labouring, under the burden of sin. Ten, who, on examination, have given clear evidence of their union to Christ, have been baptized by Elder A. Bennet, and united to the church, under his pastoral care. Others appear desirous of following our Lord's example, but wish to proceed with caution.

REVIVALS IN BOSTON.

From the Columbian Star.

Extract of a letter to a gentleman in the Columbian College, dated Andover, Feb. 23, 1823.

DEAR BROTHER.—If you have not already heard, I will tell you news that will gladden your heart.—Boston, where Christians have so long slept, and error triumphed, Boston is witnessing a glorious display of Divine power and grace. About eight weeks since, our hearts were animated with hearing that Christians in that city were awake, and sinners in Zion trembling. Sixty anxious souls attended the first inquiry meeting. The last intelligence states that it has spread in all the orthodox churches, that some of the Unitarians are affected, that two hundred sometimes attend the inquiry meetings, & that Mr. Dwight stated last Thursday morning, that the prospect was more promising than ever. They constantly repeat the cry, "brethren pray for us." About the first of January, a pious and promising youth of the Academy in this town was suddenly called into eternity. This voice of Divine providence was not in vain—as by a simultaneous shock, almost every heart seemed at first affected—deeper solemnity was seldom ever witnessed—Thirty were previously pious; of eighty others, some reckon this to others only twenty, that give satisfactory evidence of being born again. It is now vacation with them. Several others in this place are hopefully subjects of the work.

A few weeks since I had an opportunity of visiting Westborough, where I taught school last winter. The conference meetings that were adopted a little before I closed my school, were attended with very happy results. Twelve of my scholars indulge a hope—some of them the most engaged Christians I ever saw—many others very anxious. They reckon about eighty, who have a hope. Some of the most violent opposers are brought in, and the mouth of opposition completely shut. Christians are constant and fervent in their prayers, and labouring with united efforts for the salvation of souls. The work gradually and happily advancing. In Shrewsbury, an adjacent town, the work has recently commenced; forty were reckoned among the converts, and the work going on with power. You will rejoice to hear that God is thus magnifying his grace, and building up the church. You cannot forget to pray that the work may continue,—not till it has embraced all these several places,—but till it has spread through New England, and to the remotest corners of the world.

In addition to the particulars in the preceding letter, we find the following remarks in other letters from Boston:

"The whole aspect of things seems new.—The strong holds of the enemy are beginning evidently to be shaken, the tokens for good are various and almost innumerable, and every thing seems preparing for a great work. In the old South church, appearances are encouraging. Mr. Wisner is greatly encouraged by his prospects.

Mr. Dwight meets his Bible class once a fortnight. It numbers considerably more than 200, and is composed of youth from several congregations. Mr. Wisner has also a Bible class, and so has Mr. Wayland, a Baptist clergyman, and Mr. Fay, of Charlestown."

REVIVALS.

In a preceding column, we have collected several notices of revivals in various parts of our country. We could easily gather many others, of the same character, and equally indicative of the extensive and powerful operations of the Spirit of our

God, in refreshing the souls and invigorating the faith of Christians, as well as in converting transgressors to himself. The work has spread widely over our whole country, and may be considered as at once an answer to fervent prayer, and as a glorious harbinger of bright and prosperous days. The church then arrays herself in her beauty, when Christians are ardently active, and when repenting sinners crowd the gates of Zion. The glory of the latter days will doubtless first be described in the brightening lustre of the Church. Revivals must be far more frequent and powerful than they have hitherto been, before that general prevalence of piety will be witnessed, which is implied in the prophetic language of scripture. What prevents a continued revival in every church, extending its influence through every circle of society and spreading from nation to nation, and from continent to continent, till the kingdom of Messias fully come? We know of nothing in the character of God, or in the scheme of salvation, which forbids the Christian to hope for a revival of this character. Pray for great things, expect great things, should now be his motto. It is fatal to the attainment of important objects to be satisfied with moderate degrees of success. C. Star.

From the New York American.

The following singular facts were stated at a meeting of a public society in Sheffield, England:—Gibbon, who in his celebrated History of the Decline and fall of the Roman Empire, has left an imperishable memorial of his enmity to the gospel, resided many years in Switzerland, where with the profit of his work he purchased a considerable estate. This property has descended to a gentleman, who out of its rents expends a large sum annually in the promulgation of that very gospel which his predecessor insidiously endeavoured to undermine. Voltaire boasted that with one hand, he would overthrow that edifice of Christianity, which required the hands of twelve Apostles to build up. At this day, the press which he employed at Ferney to print his blasphemies is actually employed at Geneva in printing the Holy Scriptures. It is a remarkable circumstance, also, that the first provisional meeting for an Auxiliary Bible Society at Edinburgh, was held in the very room in which Hume died.

SABBATH SCHOOL ANECDOTE.

I was called to visit a Sunday School girl, dying in the firm faith of Jesus Christ, at the age of about twelve years; she lay with all the composure of an aged Christian, but also willing to stop if it were the will of her God. Pointing her widowed mother to her only refuge, for comfort in this world, and reminding her how good God had been to her, when she felt that death was near, she said, "Mother, do let me be buried between the Meeting and the Sunday School, for it was in those two places I have learnt the love of my Saviour. Her father was a West India captain, of the high church; his ship and he with it foundered at sea, and was lost; the widow and family were thus reduced to distress, the children sent to the Sunday School, the grace of God reaches the heart of the little daughter, she influences the mother to attend to religion, and now she is a regular member of church, and the other children are trained up in the nurture and admonition of the Lord; thus, a family are hurled from the high pinnacle of respectability into the lap of a Sunday School, as the mysterious way to a throne in heaven.

"God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm." G.

POISONOUS NATURE OF LEAD.

It is no less remarkable than alarming, that since the lamented death of Mr. Long, from the poison of white lead—in two other families in N. Hampshire, has severe and dangerous sickness ensued from eating apple sauce which had been kept in earthen pots. It appears that the acid had decomposed the lead with which the interior of the pots were covered, and the particles had become diffused through the apple sauce. The family of a Mr. Wheeler, in this town, and that of a Mr. Oughterson, at Hooksett, are now labouring under severe illness from this cause. When it is considered that this ingredient comes in contact with what is eaten and drank in almost every family it behoves all to be on their guard against the deleterious effects of a poison, which might not have been discovered, had not the late afflicting events transpired to warn all of the danger.

For the Christian Repository.

TO VINCE.

I have read all the communications between our friends, Amicus and Paul—also, Truth Advocated, in Letters to Presbyterians—also, John E. Latta's Sermon—also, Veritas, with much interest, and I trust, considerable benefit. Without flattery to either, I don't hesitate to give my opinion, that much talents have been displayed, by all the good brethren; and if on some occasions, considerable more warmth of feelings than is most pleasing, in discussions of religious subjects, has been exhibited, I am ready to say to some, who complain on this account, as our Saviour once said, "He that is without sin against me, let him cast the first stone at her." I trust that these discussions will be eventually overruled for much good, both to Presbyterian and Quaker brethren.

There is one subject which I should have been highly pleased to have seen discussed, as the right understanding of it appears to me, to be of vast importance, and on which my mind has much labored—This is the Law of God—"Sin is the transgression of the Law" 1 John iii. 4. "By the Law is the knowledge of sin," Rom. iii. 20. A right understanding of the Gospel seems to me, to be inseparably connected with a right understanding of the Law.

1st. What is the Law of God, of which sin is a transgression?

2dly. What is the penalty of this Law? Should you favor me with answers to these two questions, I will thank you. They are not proposed for the commencement of war upon yourself or your Society. Let us try to shew a new thing in the world, viz. the public interchange of a letter or two, on a religious subject, by persons of different religious names, without ambitiously contending for victory.

Brother Vince, rest assured that this communication is made in the spirit of,

BROTHERLY LOVE.

CHRISTIAN REPOSITORY.

FRIDAY, MARCH 21.

The end of our second year's labor in conducting the Repository, is approaching. And it would be gratifying to us to be able to say that our hopes have been realized in respect to its circulation. But this is far from being the case; the number of our subscribers has received but little accession, since the period of enlargement. And what is still more painful, a number have notified us of their intention of discontinuing at the end of this year, i.e. on the first of next month. We have, it is true, received several new subscribers for next year, but not so many as have declined. Under these circumstances, our prospects are rather gloomy; we shall, however, continue the paper another year, altho it will be at a considerable pecuniary loss. Whether the religious community, especially that part under the New-England Presbytery, on which we principally depend, will view its continuance of sufficient importance to make the necessary exertion for its support, one year more will determine. The same labor best wed upon any other concern ought to, and certainly would, with moderate success have produced a very different result, as to pecuniary affairs. Thus much for the present, perhaps we may treat this subject more at large in our next.

EFFECTS OF INTEMPERANCE.

Yesterday morning, William Moore, a young man of this place, was found laying in the street dead. He had been seen the evening before much intoxicated. He was a branch of a very respectable family, but has been for several years past, entirely given up to this double murderer, i.e. of soul and body! Oh! that the living drunkard would take this to heart.

SELECTED SUMMARY.

The Revival in Sharon, Conn which was mentioned some weeks since in our Summary, continues and increases. About 140 indulge the hope that they have been brought out of nature's darkness, into light; and as many as 100 are anxiously inquiring.

"In South Hampton, about 170 are rejoicing in the Lord. In East Hampton the work is extensive. In Norwich, about 60 have been born into the kingdom, since the revival commenced, which is about six weeks ago. In Hadley, the revival has spread all over the town. In Amherst, the prospect is promising; meetings are crowded and solemn, and a cloud fraught with mercy, appears to be standing over Northampton."

The Missionary Herald, in Boston, is stated by the "Register," to have more than 12,000 subscribers. The London Evangelical Magazine, which has been issued 30 years, has 20,000 subscribers, and at some periods before so many new publications had arisen, it had 22,000.

From a statement made in the Christian Herald, we learn that Mr. S. E. Cornish, a licentiate of the Philadelphia Presbytery, who has been employed more than a year by the Evangelical Missionary Society of New York, to labour among the colored population of that city, has succeeded in establishing a church which contains nearly 70 members, and in collecting a congregation of about 500 stated worshippers. Exertions are making in the churches of the city to render effectual assistance to this infant and prosperous Society, in the erection of a meeting house, which is essential to their further increase

and permanent establishment. When Mr. C. began his labours, he knew of but one person that would attend on his ministry. God has manifestly blessed his exertions and it is a peculiarly pleasing circumstance that among his people a Missionary Society has been formed, auxiliary to the United Domestic Missionary Society, which already numbers upwards of one hundred members—and it is likely to prove one of the most efficient auxiliaries.

Fifteen out of twenty-eight members of a Female Benevolent Society in Connecticut were subjects of a recent revival; this number comprised all but four who were not previously pious.

The General Theological Seminary of the Protestant Episcopal Church, contains at present about 20 pupils—three years are required for a complete course of Theological instruction. The bequest of the late Mr. Sherrard of New York to this institution was about \$60,000. B Rec.

The American Education Society was incorporated by the Legislature of Massachusetts in 1816; and to trace its progress up to the present time, is worthy of record. In the first year of its existence the Society received \$5000—the second 7000—the third 6000—the fourth 19,000—the fifth, 9000—the sixth, 13,000—the seventh, 19,500—making a sum total of \$78,5000! which has been expended, except the permanent fund of \$21,000 for the support of 354 beneficiaries in the different states, Colleges and Academies. The Society has under its patronage, in the two first stages of education, about 450 young men. His Honour William Phillips is President of this Society.

The manager of one of the estates on the island of Trinidad, affirms that the negroes do three times the work they did, before the Bible was circulated among them, and are quite cheerful and happy.

A manuscript of the 8th century, hitherto unknown, of a translation of the Bible into the Georgian language, by St. Euphemius, has been discovered in the convent of mount Athos. Mirror.

The Washington Hall, South Third street, was destroyed by fire yesterday morning, between 3 and 4 o'clock. The flames were first discovered breaking out at the staircase situated in the south west corner of the building, in which part of the house there had been no fire since Thursday last, hence it is concluded that an incendiary has destroyed this once beautiful building, long an ornament to our city. The roof of the Hall fell in shortly after 4 o'clock, and nothing now remains of it but its de-olate and blackened walls. The flakes of fire were carried to a considerable distance, and the roofs of several houses in the vicinity were somewhat injured. The roof of the office of this paper, and those belonging to the Coffee House and Philadelphia Insurance Office, were amongst others several times on fire, but no material damage was done. Had the wind been higher the destruction would have been very extensive. The Mansion House hotel next to the Hall was injured and the roof consumed. It is said that the Hall was insured for \$10,000 and the Hotel for \$5000. Freeman's Journal.

FROM THE NATIONAL INTELLIGENCER. TO THE EDITORS.

GENTLEMEN—I request you to publish the following extract of a letter from Doctor Newman, of Hampshire county, Va. It contains a condensed view of the new and ingenious doctrines advanced by that gentleman, in a work which is before the public, entitled, "first views of the nature and treatment of Hydropic Affections;" a work, which contains a number of interesting medical facts, and which is entitled to much more attention from the profession, than it has heretofore received:

"That no fluid or solid can move unless unequally pressed; and then it moves in the line of the diminution of the pressure. A particle of matter, equally pressed, cannot move. A ball moving on an inclined plane moves under the influence of unequal pressures. The planets move upon the same principle. If the sun were stationary in the centre of the system, diminutions of pressure could not exist, and the planets, consequently, could not move. The diminutions of pressure formed by the heart gives motion to all the fluids of the body. Attractions and Repulsions have never been understood; because, in nature, they never had an existence. We have been deceived by appearances, and the scholastic ascription of properties to matter which matter could not possess." [Times,

The Presbytery of New-Castle meets on First Tuesday in April next, in Middle Octoval

From the *Mississippi Herald*.

CEYLON — BATTICOTTA

Extracts from the journal of Mr. Meigs.

August 22, 1820. The only Saviour which the heathen, so far as I can learn, have any idea of, is good works, or alms deeds. By performing a few deeds of charity; by building a temple or rest-house; by digging a well or tank for the public benefit;—they think they shall make sure of happiness after death, which they imagine will consist in being born again in the condition of a great and rich man. I often spend much time in showing the impossibility of going to heaven by what they call goods works, & they appear, for the time, to be convinced, that they can do no more than their duty. But the very next time I inquire of them how they expect to go to heaven, they will give me the same answer; so firmly is the notion of merit riveted in their minds.

How the peculiarities of Christianity are received.

Oct. 29. I had occasion to observe this afternoon, that Christ is "a stone of stumbling and rock of offence," as well to the heathen, as to many in Christian lands. When I converse with sensible heathens, on most of the great truths of revelation, which are not peculiar to Christianity, they usually assent to the truth of them; and often manifest high approbation. But as soon as I speak of Jesus Christ as the Son of God, and the only Saviour of sinners, many of them will immediately manifest strong displeasure. One man, with whom I have frequently conversed, who commonly attends worship with us on the Sabbath, and who has obtained considerable knowledge of christianity, said to me this afternoon: "Your religion is very high and very excellent. It teaches us the character of the true God, and reveals to us his holy law. It tells us about the creation of the world; the fall of man; the deluge, &c. It also makes known to us the world to come. All this is excellent. But on the other hand, you tell us about that Jesus Christ, who was born of a woman, and in a stable, laid in a manger, and finally crucified; this is mean and low. When you tell me about the true God, I like to hear your conversation; but when you tell me about Jesus Christ, I am much displeased. I wish not to hear it. I shall never believe on him."

Island of Caradive.

Some time in June, Mr. Meigs visited Caradive, an island west of Batticotta. He was accompanied by Gabriel Tissera.

After leaving the mission house, our road, for the first mile, lay through the paddy fields. We then entered an open plain, skirting the sea shore. As this plain is less elevated than is usual, the grass remains upon it, after it is dried up on land further from the sea. During the dry season, therefore, large numbers of cattle and sheep may be seen grazing upon this plain every day. We passed about a mile along the shore, when we came to the fording place, which leads to the island of Caradive. Across this ford, which is more than a mile in width, one may pass with ease, during the dry season, except when the tide is driven in by a strong wind.

Mr. Meigs gives a detailed account of his labours for the good of these Islanders. We make one or two extracts respecting them.

I took some pains to ascertain what number of the people can read, either on the oral, or in printed books. From all I heard and saw, I was led to conclude that only a small part of the whole population can read intelligibly.—I found one man, who could repeat very correctly a small catechism, which he learned while a boy, when the Dutch held the island. He could, also, repeat the Lord's prayer and most of the commandments. I asked him, if he thought they were the commandments of God. He replied in the affirmative. "Well, do you practise according to your belief?" "No," he replied, "I have not heard much about these things since I was a boy. My neighbours and relatives are all heathens, and so am I: how can I be a Christian here alone?" I endeavoured to show him his obligations to follow the dictates of his conscience, and not to go with the multitude to do evil; also, that he must have much to answer for at the day of judgment, in consequence of the light he had enjoyed.—Doubtless there are numbers of men in his situation, who have light enough to see the wickedness and absurdity of their own superstitions, but do not possess sufficient resolution to forsake their heathen neighbours and relations.

Singular Fact.

Nov. 19. In our place of worship to-day, we read the History of Joseph and his brethren to the people. They appeared much interested in the narrative. It is worthy of notice, that many of the heathen, who have never seen the Bible, are intimately acquainted with this Scripture history. They often see it acted before them as a dramatic performance; and it is universally admired as a very interesting and instructive story. It was copied from the Bible, and put into the form of a play, I believe, by a Roman Catholic.

CHEROKEES OF THE ARKANSAW

Dwight—Journal of the Mission.

The journal states, that within four miles of the station there are hundreds of acres of prairie land, from which excellent hay may be obtained to the amount of one ton from the acre.

July 20. Ta kau-to-caagh, the war chief, called with a paper for us to read, that it might be interpreted to him. It was a Circular from Major Gen. Gaines, commander of the western division of the U. States army. The Circular was issued by direction of the President, and sent to each of the chiefs of the Cherokee and Osage nations, requiring them forthwith to bury the hatchet, and be at peace; and declaring that the government of the United States would permit them to spill the blood of each other no longer.

August 12. Heard the result of the Peace Talk, between the Cherokees and Osages. The long and bloody war between them has at length terminated. The chain of peace is made bright and riveted upon them; and the friendly pipe is smoked by them in harmony. They agree to bury the hatchet and live together as brothers, on condition of a restoration of prisoners by the Cherokees, and the payment of \$300 as damages by the Osages. The U. States are the third party in the engagement.

Reflections on the past.

Sept. 4. Two years since, we endeavoured to consecrate this place to the Lord and King of Zion. Various have been the dealings of God with us; but goodness and mercy have marked all his footsteps. Various have been the hindrances in our way, and various and numerous have been our trials and difficulties; yet are we all sustained, and have been enabled to bring forward the establishment commenced here, further and faster in its external form, than we expected to do.

Afflicting Procrastination.

Sept. 25. Mr. Washburn rode out in the morning with an Interpreter to a village in the neighbourhood, in order to have some conversation with the people. He had an interview with several aged men, some of whom appeared desirous of instruction in things pertaining to a future state; others waved the subject, and said they were like the sun, "away down," (pointing to the sun just above the horizon,) and it was too late for them to think about such things. They are indeed like the setting sun, but without any rays of light to dispel the darkness of the tomb.

INSERTED BY REQUEST.

Extract from Benezet's Preface to the Plain Path to Christian Perfection.

Amongst the many instances tending to prove the universal operation of divine grace on the human heart a particular one appeared some years ago, among a number of Indians in the province of Pennsylvania. These people were very earnest for the promotion of piety among themselves, which they apprehended to be the effect of an inward work, whereby the heart became changed from bad to good. When they were solicited to join other Indians in the war against the English, they absolutely refused, whatever might be the consequence to themselves, even if the fighting Indians should make slaves, or as they expressed it, *negroes* of them, rendering this reason for it, that when God made men, he did not intend they should hurt or kill one another. Upon being further conversed with respecting their religious prospect, he who had been the principal instrument in raising them to a sense of good, gave in substance, the following account. That being by a particular provi-

* In this disposition they have continued for about thirty years, notwithstanding the ill treatment they have received from Indians and others; more especially of late that they have been pillaged, their settlements at three towns broken up, and they carried away captives towards Canada. Those Indians who carried them away, giving as a reason for this violence, that they were in their way, and a great obstruction to them, when going to war. See the Pennsylvania Packet, for December 22, 1781.

dence brought under difficulty and sorrow, he was led into a deeper consideration of the state of things in the world; when seeing the folly and wickedness which prevailed amongst men, his sorrows increased. Nevertheless, being impressed with a belief that there was a great power, who had created all things, his mind was turned from beholding this lower world, to look towards him who had created it, and strong desires were begot in his heart for a further knowledge of his Creator. He was then made sensible, that evil not only prevailed in the world, but that he himself partook much of its baneful influence, and he at last found his own heart was bad and hard. Upon this, great dejection and trouble seized his mind, with an inquiry, what would become of his soul? In this situation he cried unto that powerful Being who he was sensible had made the heart of man; and after a long time of sorrow and perseverance in seeking for help, God was pleased to reveal himself to his mind, and to put his goodness in his heart:—He found he was, as he expressed it, raised above himself and above the world, and felt that his heart had undergone some great change; the hardness and badness he had so long groaned under, was taken away, it was now become soft and good; he found so much love to prevail in it, to all men, that he thought he could bear with their revilings and abuses without resentment; appearing sensible, that as the hearts of all men were bad and hard, till God made them good, the ill usage he received from them, proceeded from the same evil seed under which he himself had so long groaned. This sense of the corruption of human nature, accompanied with a constant application to his Maker, to take away the darkness and hardness of the heart, and make it soft and good, was what he called religion; and what, upon feeling the power of God to his comfort, he was concerned to exhort his brethren to seek the experience of, in themselves. And further said, that under this dispensation he was made sensible, the spirit of religion was a spirit of love, which led those who obeyed it, into love to all men; but that men not keeping to this spirit of love, an opposite spirit got entrance in their hearts; that it was from hence all those disorders arose which so much prevailed amongst men. He was also sensible there was still an evil spirit labouring to get the mastery in his heart; in opposition to the gospel spirit; but that those who had been visited by a power from God, and were obedient to the degree of light and love, he was pleased to favour them with, would be more and more strengthened and established therein. He had also a prospect of the necessity of that baptism of spirit and fire which the scriptures and the experience of the faithful in all ages, testify every true disciple of Christ must undergo; whereby, through mortification, and death to self, the root of sin is destroyed. This he described by the prospect he had of something, like an outward fire would be to the natural body; which he must pass through in order to attain to that purity of heart he desired. He further observed, that whilst he was anxiously beholding this fire, he saw a very small path close to it, by walking in which, he might go round the fire, and the painful trial be avoided.—This he understood to represent the way by which those who were esteemed wise had found means to avoid that probation they ought to have passed through, and yet retained a name amongst men, as though they had been purified by it. Thus this Indian, untaught by books and unlearned in what is called divinity, through the insinuating of the light of Christ on his understanding, explained the mystery of godliness in a plain and sensible manner—showing that true religion remains to be the power of God to salvation, changing and purifying the heart, and bringing it into true contrition, and bringing resignation to the will of God. This has ever been found to be the effect of its operation on all those, who by devoting themselves to God, are become the true followers and disciples of Jesus Christ.

From the North American Review.

Missouri River.—We now see the Missouri stretching far to the north and west, not a tributary, but in itself a principal and mighty river; not of secondary or doubtful magnitude, but beyond doubt the largest river of the known world. The Platte, the Arkansa, and other tributaries of this prodigious stream, would in the old continent be rivers of the first rate magnitude. These, with the Ohio and other eastern branches, draw off the waters of a tract of country now familiarly

designated as the "valley of the Mississippi." The ears are accustomed to associate with the term valley the idea of "a low ground between hills," in which a few shepherds might feed their flocks, or a few tenements might find shelter from the wind and storm, this name first, applied to the country of the Mississippi, we believe, by Volney, sounds singularly large. Here in a valley, in whose fertile shades there repose more inhabitants than the United States contained at the beginning of the revolution. A valley, over which two thirds of the continent of Europe might be spread out, and hardly suffice to cover it.

We have spoken of the Missouri as the largest river known on the face of the globe. We shall be understood of course as including that part of the Mississippi, which is below its confluence, and of which the Missouri is undoubtedly the true continuation. According to the best authorities, the Missouri brings into the common channels four times as much water as the Mississippi, it is at least twice as long, and some of its principal branches are even larger than the last named stream.—The length of this majestic river from its remote sources in the Rocky mountains, to its outlet into the Gulf of Mexico, is between four and five thousand miles. During three thousand miles of this course its apparent size is hardly diminished, and even at Mandan villages Mr. Breckenridge informs us, that its full channel appeared to him not less broad or majestic than that of the Mississippi at New Orleans. Still higher up, it receives tributary branches, which might compare with the Danube or Indus in magnitude. We know of no other river which draws from such an extent of country or connects together climates so remote and dissimilar. The Amazons, formerly accounted the chief of streams, hardly exceeds three quarters of the length of the Missouri. The Macquarrie of new Holland, which from its size and distance from the sea in the direction of its course, was a few years since imagined to exceed all other rivers in extent, has since been "ridden down into bogs and morasses." There remains but one stream which, for the palm of superiority, may hereafter come into competition with the Missouri, and this is the Niger.

The following anecdote was related by Southey in his life of Wesley:

"He says that a preacher in travelling through the state of Delaware met a man on the road with whom he entered into conversation. In the course of it he inquired in a manner sometimes adopted by religious persons, "if he knew Jesus Christ?" The man hesitated, and then replied "he did not know where he lived." The preacher supposing he had misunderstood, repeated the question, when the man readily replied, "He knew no such person in those parts!" It can with difficulty be credited that an adult in a country where the rudiments of education are so universally taught; where there is scarcely a man, woman, or child of 12 years, who cannot and does not read, should be so ignorant as never to have heard the name of the Saviour of mankind!

With respect to these preachers a writer in the Quarterly Review observes:

"But it is not as we have already observed by the numbers of the professed Methodists alone that we must estimate the moral effect which they have produced, and are producing among Christians.—The religious ferment first excited by their preaching has extended far beyond the visible bounds of their society. It has stimulated the clergy to greater seriousness and activity in the discharge of their functions; it has set the laity on thinking for themselves; it has as an incidental consequence of the rivalry of hostile sects (roused by the phenomenon to the practice of new means of popularity) forwarded to a degree never previously contemplated, the education and religious instruction of the lower classes; it has opposed among those classes a mighty and counter-vailing principle to the poisonous flood of modern philosophy. It is obvious, even to a careless observer, that religion is more in the minds and mouths of men than formerly; that a greater curiosity is excited by its discussion—and amid all the vices which a long war and a luxurious capital, and a renewed intercourse with foreign nations have produced in the two extremes of such society, the majority are, on the whole, less ashamed of, and more attentive to the outward appearance of piety than they seem to have been during the preceding century."

A little boy being asked what the stars were, said, they were little gimblet holes in the sky, to let the glory thro'. Pity he were not taught better.

REVIVALS OF RELIGION.

Revivals in the Baptist Society of Woburnham and Marston, (Mass.)

People of all ages and classes have been excited to attend meetings more frequently than usual; but to the youth, of both sexes it has been truly a day of salvation. Between 30 and 40 have manifested a hope that they have passed from death unto life, since the commencement of this revival; and some are still labouring, under the burden of sin. Ten, who, on examination have given clear evidence of their union to Christ, have been baptized by Elder A. Bennet, and united to the church, under his pastoral care. Others appear desirous of following our Lord's example, but wish to proceed with caution.

REVIVALS IN BOSTON.

From the Columbian Star.

Extract of a letter to a gentleman in the Columbian College, dated Andover, Feb 23, 1823.

DEAR BROTHER.—If you have not already heard, I will tell you news that will gladden your heart—Boston, where Christians have so long slept, and error triumphed, Boston is witnessing a glorious display of Divine power and grace. About eight weeks since, our hearts were animated with hearing that Christians in that city were awake, and sinners in Zion trembling. Sixty anxious souls attended the first inquiry meeting. The last intelligence states that it has spread in all the orthodox churches, that some of the Unitarians are affected, that two hundred sometimes attend the inquiry meetings, & that Mr. Dwight stated last Thursday morning, that the prospect was more promising than ever. They constantly repeat the cry, "brethren pray for us." About the first of January, a pious and promising youth of the Academy in this town was suddenly called into eternity. This voice of Divine providence was not in vain—as by a simultaneous shock, almost every heart seemed at first affected—deeper solemnity was seldom ever witnessed—Thirty were previously pious; of eighty others, some reckon the others only twenty, that give satisfactory evidence of being born again. It is now vacation with them. Several others in this place are hopefully subjects of the work.

A few weeks since I had an opportunity of visiting Westborough, where I taught school last winter. The conference meetings that were adopted a little before I closed my school, were attended with very happy results. Twelve of my scholars indulge a hope—some of them the most engaged Christians I ever saw—many others very anxious. They reckon about eighty, who have a hope. Some of the most violent opposers are brought in, and the mouth of opposition completely shut. Christians are constant and fervent in their prayers, and labouring with united efforts for the salvation of souls. The work gradually and happily advancing. In Shrewsbury, an adjacent town, the work has recently commenced; forty were reckoned among the converts, and the work going on with power. You will rejoice to hear that God is thus magnifying his grace, and building up the church. You cannot forget to pray that the work may continue,—not till it has embraced all these several places,—but till it has spread through New England, and to the remotest corners of the world.

In addition to the particulars in the preceding letter, we find the following remarks in other letters from Boston:

"The whole aspect of things seems new.—The strong holds of the enemy are beginning evidently to be shaken, the tokens for good are various and almost innumerable, and every thing seems preparing for a great work. In the old South church, appearances are encouraging. Mr. Wisner is greatly encouraged by his prospects.

Mr. Dwight meets his Bible class once a fortnight. It numbers considerably more than 200, and is composed of youth from several congregations. Mr. Wisner has also a Bible class, and so has Mr. Wayland, a Baptist clergyman, and Mr. Fay, of Charlestown."

REVIVALS.

In a preceding column, we have collected several notices of revivals in various parts of our country. We could easily gather many others, of the same character, and equally indicative of the extensive and powerful operations of the Spirit of our

God, in refreshing the souls and invigorating the faith of Christians, as well as in converting transgressors to himself. The work has spread widely over our whole country, and may be considered as at once an answer to fervent prayer, and as a glorious harbinger of bright and prosperous days. The church then arrays herself in her beauty, when Christians are ardently active, and when repenting sinners crowd the gates of Zion. The glory of the latter days will doubtless first be described in the brightening lustre of the Church. Revivals must be far more frequent and powerful than they have hitherto been, before that general prevalence of piety will be witnessed, which is implied in the prophetic language of scripture. What prevents a continued revival in every church, extending its influence through every circle of society and spreading from nation to nation, and from continent to continent, till the kingdom of Messiah fully come? We know of nothing in the character of God, or in the scheme of salvation, which forbids the Christian to hope for a revival of this character. Pray for great things, expect great things, should now be his motto. It is fatal to the attainment of important objects to be satisfied with moderate degrees of success. C. Star.

From the New York American.

The following singular facts were stated at a meeting of a public society in Sheffield England:—Gibbon, who in his celebrated History of the Decline and fall of the Roman Empire, has left an imperishable memorial of his enmity to the gospel, resided many years in Switzerland, where with the profit of his work he purchased a considerable estate. This property has descended to a gentleman, who out of its rents expends a large sum annually in the promulgation of that very gospel which his predecessor insidiously endeavoured to undermine. Voltaire boasted that with one hand, he would overthrow that edifice of Christianity, which required the hands of twelve Apostles to build up. At this day, the press which he employed at Ferney to print his blasphemies is actually employed at Geneva in printing the Holy Scriptures. It is a remarkable circumstance, also, that the first provisional meeting for an Auxiliary Bible Society at Edinburgh, was held in the very room in which Hume died.

SABBATH SCHOOL ANECDOTE.

I was called to visit a Sunday School girl, dying in the firm faith of Jesus Christ, at the age of about twelve years; she lay with all the composure of an aged Christian, but also willing to stop if it were the will of her God. Pointing her widowed mother to her only refuge, for comfort in this world, and reminding her how good God had been to her, when she felt that death was near, she said "Mother, do let me be buried between the Meeting and the Sunday School, for, it was in those two places I have learnt the love of my Saviour. Her father was a West India captain, of the high church; his ship and he with it foundered at sea, and was lost; the widow and family were thus reduced to distress, the children sent to the Sunday School, the grace of God reaches the heart of the little daughter, she influences the mother to attend to religion, and now she is a regular member of church, and the other children are trained up in the nurture and admonition of the Lord; thus, a family are hurled from the high pinnacle of respectability into the lap of a Sunday School, as the mysterious way to a throne in heaven.

"God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm." G.

POISONOUS NATURE OF LEAD.

It is no less remarkable than alarming, that since the lamented death of Mrs. Long, from the poison of white lead—in two other families in N. Hampshire, has severe and dangerous sickness ensued from eating apple sauce which had been kept in earthen pots. It appears that the acid had decomposed the lead with which the interior of the pots were covered, and the particles had become diffused through the apple sauce. The family of a Mr. Wheeler, in this town, and that of a Mr. Oughterson, at Hooksett, are now labouring under severe illness from this cause. When it is considered that this ingredient comes in contact with what is eaten and drunk in almost every family, it behoves all to be on their guard against the deleterious effects of a poison, which might not have been discovered, had not the late afflicting events transpired to warn all of the danger.

For the Christian Repository.

TO VINDEX.

I have read all the communications between our friends, Amicus and Paul—also, Truth Advocated, in Letters to Presbyterians—also, John E. Latta's Sermon—also, Veritas, with much interest, and I trust, considerable benefit. Without flattery to either, I don't hesitate to give my opinion, that much talents have been displayed, by all the good brethren; and if on some occasions, considerable more warmth of feelings than is most pleasing, in discussions of religious subjects, has been exhibited, I am ready to say to some, who complain on this account, as our Saviour once said, "He that is without sin amongst you, let him cast the first stone at her." I trust that these discussions will be eventually overruled for much good, both to Presbyterian and Quaker brethren.

There is one subject which I should have been highly pleased to have seen discussed, as the right understanding of it appears to me, to be of vast importance, and on which my mind has much labored—This is the Law of God—"Sin is the transgression of the Law" 1 John in 4. "By the Law is the knowledge of sin," Rom. iii. 20. A right understanding of the Gospel seems to me, to be inseparably connected with a right understanding of the Law.

1st. What is the Law of God, of which sin is a transgression?

2dly. What is the penalty of this Law?

Should you favor me with answers to these two questions, I will thank you. They are not proposed for the commencement of war upon yourself or your Society. Let us try to shew a new thing in the world, viz. the public interchange of a letter or two, on a religious subject, by persons of different religious names, without ambitiously contending for victory.

Brother Vindex, rest assured that this communication is made in the spirit of,

BROTHERLY LOVE.

CHRISTIAN REPOSITORY.

FRIDAY, MARCH 21.

The end of our second year's labor in conducting the REPOSITORY, is approaching. And it would be gratifying to us to be able to say that our hopes have been realized in respect to its circulation. But this is far from being the case; the number of our subscribers has received but little accession, since the period of enlargement. And what is still more painful, a number have notified us of their intention of discontinuing at the end of this year, i. e. on the first of next month. We have, it is true, received several new subscribers for next year, but not so many as have declined. Under these circumstances, our prospects are rather gloomy; we shall, however, continue the paper another year, altho it will be at a considerable pecuniary loss. Whether the religious community, especially that part under the New-Castle Presbytery, on which we principally depend, will view its continuance of sufficient importance to make the necessary exertion for its support, one year more will determine. The same labor best wed upon any other concern ought to, and certainly would, with moderate success have produced a very different result, as to pecuniary affairs. Thus much for the present, perhaps we may treat this subject more at large in our next.

EFFECTS OF INTEMPERANCE.

Yesterday morning, William Moore, a young man of this place, was found laying in the street dead. He had been seen the evening before much intoxicated. He was a branch of a very respectable family, but has been for several years past, entirely given up to this double murderer, i. e. of soul and body! Oh! that the living drunkard would take this to heart.

SELECTED SUMMARY.

The Revival in Sharon, Conn which was mentioned some weeks since in our Summary, continues and increases. About 140 indulge the hope that they have been brought out of nature's darkness, into light; and as many as 100 are anxiously inquiring.

"In South Hampton, about 170 are rejoicing in the Lord. In East Hampton the work is extensive. In Norwich, about 60 have been born into the kingdom, since the revival commenced, which is about six weeks ago. In Hadley, the revival has spread all over the town. In Amherst, the prospect is promising, meetings are crowded and solemn, and a cloud fraught with mercy, appears to be standing over Northampton."

The Missionary Herald, in Boston, is stated by the "Register," to have more than 12,000 subscribers. The London Evangelical Magazine, which has been issued 30 years, has 20,000 subscribers, and at some periods before so many new publications had arisen, it had 22,000.

From a statement made in the Christian Herald, we learn that Mr. S. E. Cornish, a licentiate of the Philadelphia Presbytery, who has been employed more than a year by the Evangelical Missionary Society of New York, to labour among the coloured population of that city, has succeeded in establishing a church which contains nearly 70 members, and in collecting a congregation of about 500 stated worshippers. Exertions are making in the churches of the city to render effectual assistance to this infant and prosperous Society, in the erection of a meeting house, which is essential to their further increase

and permanent establishment. When Mr. C. began his labours, he knew of but one person that would attend on his ministry. God has manifestly blessed his exertions and it is a peculiarly pleasing circumstance that among his people a Missionary Society has been formed, auxiliary to the United Domestic Missionary Society, which already numbers upwards of one hundred members—and it is likely to prove one of the most efficient auxiliaries.

Fifteen out of twenty-eight members of a Female Benevolent Society in Connecticut were subjects of a recent revival; this number comprised all but four who were not previously pious.

The General Theological Seminary of the Protestant Episcopal Church, contains at present about 20 pupils—three years are required for a complete course of Theological instruction.—The bequest of the late Mr. Sherrard of New York to this institution was about \$60,000. B. Rec.

The American Education Society was incorporated by the Legislature of Massachusetts in 1816; and to trace its progress up to the present time, is worthy of record. In the first year of its existence the Society received \$5000—the second 7000—the third 6000—the fourth, 19,000—the fifth, 9000—the sixth, 13,000—the seventh, 19,500—making a sum total of \$78,5000! which has been expended, except the permanent fund of \$21,000 for the support of 354 beneficiaries in the different states, Colleges and Academies. The Society has under its patronage, in the two first stages of education, about 250 young men. His Honour William Phillips is President of this Society.

The manager of one of the estates on the island of Trinidad, affirms that the negroes do three times the work they did, before the Bible was circulated among them, and are quite cheerful and happy.

A manuscript of the 8th century, hitherto unknown, of a translation of the Bible into the Georgian language, by St. Euphremius, has been discovered in the convent of mount Athos. Mirror.

The Washington Hall, South Third street, was destroyed by fire yesterday morning, between 3 and 4 o'clock. The flames were first discovered breaking out at the staircase situated in the south west corner of the building, in which part of the house there had been no fire since Thursday last, hence it is concluded that an incendiary has destroyed this once beautiful building, long an ornament to our city. The roof of the Hall fell in shortly after 4 o'clock, and nothing now remains of it but its desolate and blackened walls. The flakes of fire were carried to a considerable distance, and the roofs of several houses in the vicinity were somewhat injured. The roof of the office of this paper, and those belonging to the Coffee House and Philadelphia Insurance Office, were amongst others several times on fire, but no material damage was done. Had the wind been higher the destruction would have been very extensive. The Mansion House hotel next to the Hall was injured and the roof consumed. It is said that the Hall was insured for \$10,000 and the Hotel for \$5000. [Freeman's Journal.

FROM THE NATIONAL INTELLIGENCER.
TO THE EDITORS.

GENTLEMEN—I request you to publish the following extract of a letter from Doctor Newman, of Hampshire county, Va. It contains a condensed view of the new and ingenious doctrines advanced by that gentleman, in a work which is before the public, entitled, "first views of the nature and treatment of Hydropic Affections;" a work, which contains a number of interesting medical facts, and which is entitled to much more attention from the profession, than it has heretofore received:

"That no fluid or solid can move unless unequally pressed; and then it moves in the line of the diminution of the pressure. A particle of matter, equally pressed, cannot move. A ball moving on an inclined plane moves under the influence of unequal pressures. The planets move upon the same principle. If the sun were stationary in the centre of the system, diminutions of pressure could not exist, and the planets, consequently, could not move. The diminutions of pressure formed by the heart gives motion to all the fluids of the body. Attractions and Repulsions have never been understood; because, in nature, they never had an existence. We have been deceived by appearances, and the scholastic ascription of properties to matter which matter could not possess." [Simes,

The Presbytery of New-Castle meets on the First Tuesday in April next, in Middle Octorara.

INDIAN LETTER

The following letter is from David Folsom, an Indian Chief in the Choctaw nation, to his friend in Newark. The writer had but very limited means of education—being restrained by his parents, he had no opportunity of instruction till 20 years of age, when, (to use his own language) he thought himself *his own man*, and with what little money he could scrape together went to Tennessee and spent six months in a school, and then returned because his means failed. The effects of civilization and religion on his mind are most conspicuous and wonderful. Once he was a man of war, and delighted in the cruelties and superstitions of Indian customs. Now he deprecates war as a great evil, and desires that all nations and men should dwell together in love and unity. He hails with gratitude the establishment of schools in his nation, and importunately solicits the continued patronage of the christian public. Instead of applying for the bloody instruments of death and the munitions of war, he sends for—what? books—yes, to purchase a *Christian Library of books*! his selection of which is not only expressive of his taste, but would do honor to any Clergyman's study—and which ought to shame multitudes of nominal Christians who know less about them, than this once ignorant uncivilized Indian. If such are the benefits which result from education—and such the influence it has on the untutored mind, should the friends of Missions be discouraged? On the contrary, let them go forward—they have reason to bless God and take courage. [Newark Centinel.]

Choctaw Nation, Pigeon Roost,
Aug. 22.

My Dear Friend and Brother—Your very good and acceptable letter has just come to hand. You give me a great relief and consolation, and peace of mind, and joy. What acknowledgment can I, a poor miserable sinful Choctaw make to my good brethren and sisters in Newark and its vicinity? This striking token of brotherly love from them to us poor despised Choctaws, is proof enough for us to know that it is the people of God, and who walk in the fear of him, and are desirous to do good among their red brethren and sisters, who are in the dark, and full of superstition, and know not the way to true happiness in this world, or in the world to come after death. Indeed we poor Choctaws are here, and know not God in a right way, nor do they have any fear before their eyes—know nothing about that dear precious Saviour which you tell me of, and they do not know when Sabbath comes. Not only my nation but our neighbouring nation, suffer equally as much as my nation. We poor people are perishing and melting away almost every day for lack of knowledge. Yes my dear brothers and sisters, the Choctaws need your help; and you have helped them and I return my sincere thanks for your benevolence and charity which you bestow upon my nation.

The box which was forwarded for Mayhew has not come to hand as yet; but it is believed that it was received lately at Elliot, and it will be forwarded from thence to Mayhew. When the box is received at Mayhew, I shall take much pains to tell the Choctaws and scholars, why this valuable present has come from a good people and from a far country, and I shall endeavour to interpret your letter to them, and to do what good I can according to my ability.

Friends and brothers: I must tell you it is but few years since we loved all manner of wickedness—my brothers, and uncles, and my forefathers, my brother being descended among the largest families in the nation, and therefore (as war is delightful in the heart of a red man,) many of my near relations was war leading chiefs: to my knowledge they killed their enemies, and many of them have been slain, and when I grew up notwithstanding I had some what better advantages than many of my people. I did love war; in the last American war, I was out in behalf of your country; and it is a custom among us red people, and as I was one of their leaders, how did I encourage the warriors at all times when they were in camp or resting on their march—and when we came in contact with our enemies, it was my usual custom with that blood thirsty determination, having at the same time in one hand a scalping knife, and tomahawk in the other. Then I would say to my warriors, if it be pleasing to our great father the Spirit above this day that the sun should shine on us mingled with our own blood let it be

so; for we will die like a brave warrior and with that honour; but if it be ordered otherwise for us by the great Father the Spirit above, we shall be victorious and we shall return home to our dancing yard, with that great honour, and scalp in our hand: there we will meet on our fire side, and the holy spot of our yard where we dance the war dance: there we shall embrace our beloved sisters, mothers, and our wives and daughters: they will receive and welcome us home to our dancing yard, and the females will receive the scalp in their hand, and on that holy yard where we raised our war elat, and where our prophets prophesied for the scalp, on that ground we shall receive our honour and our war name.

Oh! I do perceive that I and my nation have been desperately wicked. Soon as the war was over, at one of our grand Councils, I petitioned the Council that we should beg at the hand of our father the President of the U. S. to send us a teacher. The petition to Council was very acceptable, and the nation beg the U. S. agent to lay the request of the Choctaws before our great father the President, and not many months after this we had teachers come to our nation.

Friend and brother, although I do not come up to that instruction you give me in your letter about the great things of religion, and following the example of our Redeemer, yet I have a wish to do what is right according to my ability—and endeavour to live better life, and to leave off wicked ways. I hope I feel to live in peace with all nations, and that beams of peace may enlighten and bless all mankind is the sincere wish of your friend. Oh when shall that tree of peace be reared up so that all mankind under the whole heaven may sit down together as brothers under its branches. Oh what a great peace would then be to my soul, to hear under the whole heaven, that there is no more war. With much sorrow I do hear the war between the Cherokees and Osages. It is painful to me to think that peace has never been established between them and my nation; and it is painful to me to state that some Choctaws have been over among the Cherokees and join them against the Osages and have brought in scalps. Oh I do look forward for that day to come, that the green grass which grows on our forest, may not be stained with human blood—with horrors of war. I know when that great tree of peace shall be reared up in Christ Jesus all nations will sit down together in unity as brothers under its branches. Brothers, Choctaws are thankful to you and are rejoiced that you have sent them Bibles, missionaries, and teachers among them, to teach them good things.

Friends and brothers, this seed of life you have already sown to this dark benighted land, must be continually nursed and who is a nurser of this new vineyard of our minister and Maker? It is you my dear brother—it is you my christian friends, is a nurser and dresser of this vineyard. I a poor ignorant red man, in behalf of my distressed people do cry unto my dear brethren and sisters as a fatherless child would cry to some distant parent to have pity—pity on them, for they are poor and do not know the way to be happy. I pray you to continue to help them, so long as any hope for them.

The new station at Mayhew is a lovely spot—the school is doing well. There shall be nothing lacking on my part to promote its prosperity. We hope to have in a few months a christian Choctaw as a teacher from Cornwall at this station.

Having long desired to get some books, I am happy that an opportunity has come to hand that I can send you for them, notwithstanding it is very little that I can read. But as I hope I have forever left off scalping knife, and horrors of Indian practices, I must have some good books and endeavour to live anew, and lay down such examples as may be good for my country, and for those youth who are training up for usefulness by the missionaries at the school. The above mentioned books you will please get them on the lowest terms you can. The payment I will forward to you by Rev. C. Kingsbury. Please to forward them to the care of Mr. Kingsbury, and have them insured.

I would like to get some more good books from that country, but what is already mentioned, will be as much as I will be able to pay for. For my services among my people, I get no pay; but I labour among my people for glory of God. Present my best respects to the friends of the Choctaws in your town and country.

Receive this as coming from your unworthy Choctaw Brother. D. FOLSOM.

Extract from an address delivered by the Rev. Dr. Ryland at Bristol England, at a Missionary Prayer-meeting Jan. 22. 1822.

"MEN OF ISRAEL HELP."

If you are of the true circumcision, who worship God in the spirit, rejoice in Jesus Christ, and have no confidence in the flesh, we call upon you, as in the most exalted and spiritual sense. Men of Israel, to help O ye that are partakers of like precious faith with faithful Abraham, ye that like Jacob have power with God, and are rightly surnamed with the name of Israel, help! Help forward the conversion of the Gentiles, which is the greatest object for which we are met, this morning, to pray and wrestle with Almighty God. Help, in the cause of God and his Christ.

"But can God need our help?" No, he does not need it, in one sense; but he condescends to use it, he is pleased to require it, he will graciously accept your services, if you offer them sincerely—He could do all himself; or millions of angels would be thankfully employed by him in this service; but he chooses to employ weaker instruments, even saved sinners, to spread the glad tidings of salvation among their fellow sinners, and bring all nations to the obedience of faith. If you will not help on this world he will remove you to some other; (your refusal may make it doubtful whether it will be to a better;) and will raise up a superior race of Christians, who shall have the honour of enlarging the frontiers of his kingdom, and spreading his empire to the ends of the earth.

Immanuel must reign; he must increase; Abaddon must be dethroned. Which side will you take? If we had now the best king that ever lived, seated on the British throne, and if the land were invaded by the worst pretender that ever breathed, who had landed with a vast army on our shores; and if there were a prophet in the land, whom all men believed to be inspired; and if he had affirmed that this pretender should never possess the throne of Great Britain; would not this prediction animate every loyal bosom with courage, and cause the weak to say, I am strong! How much more if it were foretold also, that no loyal subject should perish in the war! But if you heard one say, "I will not go to oppose the pretender, for I believe the prophecy that he never will be king; for I am satisfied he will be driven out in the end;" would you not suspect such a man to be a traitor, a secret friend to the pretender? or at least would you not account him a dastardly poltroon?

"But we can do nothing to signify in this affair." You can obey God, if you are not more inclined to disobey him. If you have any love to Christ, any pity for perishing mortals, you can show both in a variety of ways. If Moses, when he was bid to stretch out his rod over the sea, had said, "My stick cannot divide the waters; God must do it, and he can do it as well without my stretching out my wand as with it;" would not his disobedience have been highly criminal? Or, if the Israelites, when they entered Canaan, had said, "God does not need our aid to drive out these wicked nations; he that caused the walls of Jericho to fall down, can give us as easy possession of all the other cities; he that can cast down great stones from heaven on them that fled from going to Bethoron unto Azekah, so that there were more that died with hailstones than those we slew with the sword, does not need our exertions: therefore we will be content to dwell with the remnant of the Canaanites, till God sees fit to destroy them;" would they not have been very guilty in his sight?

"God will fulfil his own purposes in his own time." True. But it is not for us to know the times and the seasons which God has reserved in his own power; but we must work while it is day, and not perform the work of the Lord deceitfully; we must thankfully do what we can, to show the sincerity and ardour of our attachment to his cause, and look to him for success.

Men never excuse their negligence by abusing the doctrine of the divine decrees, when their hearts are set on the object to be obtained. I am not ashamed to avow myself a thorough predestinarian; I have no objection to the doctrine of the Assembly of Divines at Westminster; "God's decrees are his eternal purpose, whereby he has, for his own glory, foreordained whatsoever comes to pass." God's decrees are his own rule: his commands are our rule. The secret things belong to the Lord, our God, but those things which are revealed belong to us and our children for ever, that we may do all the words of

his law. The decrees of God either set aside the use of means in all cases or they set it aside in no case. They render warnings, exhortations, reproofs, persuasions, and invitations absurd in all cases, or they have such effect in no case. No predestinarian, who loves money, will excuse a negligent or fraudulent servant; nor say, in apology for his damaging his goods, or affronting his best customers, "Well after all, I shall be as rich as God has decreed I should be; neither his negligence nor his diligence can alter the purpose of him who can put it into the power of my hand to attain wealth."

Extract of a Letter from B. B. esq. to Henry Drummond esq. dated Aleppo, Aug. 1, 1822.

I cannot but very much admire the philanthropic zeal of your good friend, Mr. Wolff, who has never ceased since his arrival here, not only to exert all his faculties, in the heavenly view of bringing into the right path, some of the scattered sheep of Israel, but has given me all the assistance in his power, in the distribution of about five hundred New Testaments, in Arabic of the Propaganda edition, and six hundred Arabic psalters, which I lately received from Malta, and which were circulated in the space of three days. The crowd of different sects of Christians, who poured upon us for the word of God, was so great that these books might be compared to a drop of water falling into the sea, so insignificant was their number.

I feel a lively regret that I shall be deprived, for a time, of the edifying conversations of Mr. Wolff, who seems to have been created only for the benefit of mankind; but it consoles me to think that I shall, perhaps, have soon the pleasure of seeing him return crowned with all the success desirable for putting into execution an enterprise, which his heart is set upon.

Aleppo is blest with an excellent climate and its European inhabitants, besides their respectable character and religious turn of mind, are extremely willing to promote the welfare of the institution.

I am waiting to receive the Holy Scriptures, in the Armenian language, in order to proceed on my intended journey to Armenia, a country which promises to furnish me with much interesting matter for the Bible Society.

Of all the Christian nations of the Ottoman Empire, the Armenian alone can boast of having the greatest part of its lower class of people instructed in reading and writing; and it is indeed remarkable, the love the Armenians bear to the Holy Scriptures.

How agreeable will be the task to distribute the word of God amongst a nation which knows so well how to appreciate it.

P. S. A merchant going to Merdeen and Mousol, bought of me my whole stock of New Testaments, in Syriac, amounting to fifty. I let him have them at a small price, rather than lose such a good opportunity of distributing the word of God so effectually in that part of the world.

I need not say, that I should esteem myself most happy, if at any time you would put it in my power of being useful to you in this country.

BAPTIST GENERAL CONVENTION

The General Convention of the Baptist Denomination in the United States for Foreign Missions, and important Objects relating to the Redeemer's Kingdom, will commence its third triennial session, in the meeting house of the First Baptist Church in Washington City, on Wednesday, the 30th of April next.

*. Printers with whom we exchange are respectfully requested to publish the above notice.

BEWARE OF THE IMPOSTOR

A man of the name of William Harden Pancoast, late of this country, a preacher of the profession of the Christians, has lately left his family, and eloped with another woman. He is about the height of five feet eleven inches, is straight built, has black curly hair, blue eyes, of a light airy carriage. He is a little inclined to the Universalist doctrines—he is about the age of twenty-eight—is a florid speaker—the woman with white hair, and blue eyes—fair complexion, and of about the age of thirty-three—her name is Susan—she eloped from a husband of the name of John Huston—it is supposed that they directed their peregrinations to the eastward.

Manfield, Jan. 3, 1823.

The printers through the United States would confer a favour on the public, by giving the above a few insertions in their respective papers.